



# THE DAYBREAK

WANKANTANHAN ANPAO KIN HIYOUNHIPI"—LUKE 1:78

WOKAJUJU 50 CENTS

SANTEE, NEBR., DECEMBER, 1934

VOLUME XLV, NUMBER 8

## THE PASTORAL LETTER

(Adopted by the House of Bishops, Atlantic City, New Jersey, October 23, 1934.)

Canon 21. § II. (v.) Whenever the House of Bishops shall put forth a pastoral letter, it shall be the duty of every minister having a pastoral charge to read it to his congregation on some occasion of public worship on a Lord's Day, not later than one month after the receipt of the same.

Dear Brethren of the Clergy and Laity:

It has been the pious custom from our earliest day for the Bishops of this Church to address a pastoral letter to the congregations upon the conclusion of a General Convention.

The purpose behind this custom has been to recall to our people the inspiring advances of the Church in a triennium and to urge them on to a more zealous discipleship.

The dominant note of this Convention has been a determined and enthusiastic support of the world-wide mission of the Church, and once more the unity of the Church has been demonstrated by the subordination of every divisive question to this central and all-controlling loyalty.

This loyalty is recorded in a voluntary acceptance on the part of Bishops and deputies of objectives representing a substantial increase of approximately 25 per cent over the expected income of 1934. What might have been a retreat, ending in a rout, has been turned into a definite and aggressive resolve to advance.

The realization of this advance depends on the reality of our partnership with one another, and of each of us with God. Partnership is not a principle, but a relationship between persons who share in a common enterprise, involving common risks, common privileges and common responsibilities. The employer and the employee, the producer and the consumer, the agriculturist and the industrialist are partners, and this relationship must be made effective in all the areas of our national life. Nor can it stop here. All nations must be partners, if they are to secure to the race the fruits of righteousness and peace.

Certainly the Church of Jesus Christ is international and interracial. Its flag rises above the flag of every nation. It offers the world the one and only hope for universal brotherhood.

The missionary program of the Church is the one convincing demonstration of this world-embracing partnership, and the Church's Program demands that we realize it within our own borders. Parochialism defeats it; so does diocesanism. Parochialism means ultimate suicide for the parish; diocesanism dries up the very springs which it seeks to monopolize. We want honest partnership in this Church. At the heart of our whole problem lies the dishonesty of those who call themselves Churchmen and will not do their part. There are thousands

and tens of thousands of the faithful who by their consistent prayers, by their gifts, by their vision, by their service are holding the line; for these we thank God; but there is an equal number of nominal communicants who enjoying the benefits of the partnership are not sharing its responsibilities. And these are crippling the work of the Church, staying its advance, shackling the Body of Christ, denying their discipleship, letting and hindering the coming of the Kingdom.

Over against this we set a discipleship that must be interpreted in terms of a militant service. It must dare to take its firm stand against evils that threaten the very security of State and Church. To dwell in cloistered security is not enough. Neutrality is the resort of cowardice. Our Christian faith does not divorce us from our obligations as citizens of the State or members of society. Our discipleship relates us to the just and Christian solution of economic, social and political problems. (Nothing that is of human interest can be foreign to us.)

From our vantage point we make our reckoning of present trends and tendencies. We instance conditions that demand our serious consideration. The degeneration of the moving picture industry has been such that it has aroused the righteous indignation of all self-respecting people who have demanded the right of decency. The Church itself is a League of Decency and all who belong to it are pledged to oppose indecency in any form.

Our action should contemplate the repression of other evils that have become emboldened in our time. The drama and much of our modern literature is erotic and panders to the base in human nature. Plays and novels cleverly conceived and written, present in gross and shameless ways and in language that is suggestive and indecent, scenes and incidents that are immoral and grossly licentious. They are symptomatic of the degeneracy of an age that is fast losing its sense of moral values. It is to be deplored that Christian people all too frequently are the patrons of such corrupting agencies and that children and young people in particular are made the victims of their devices.

Ethical and moral standards have suffered a grave impairment in this post-war age and it is our conviction that this departure from ways and practices that are clean and wholesome, is a primary contributing cause of the long-continued depression. We have had the conceit that America with its vast estate and its incomparable ingenuity could survive misfortune and disaster; that her rich resources and mechanical skill could be her stay in the day of her testing. We have appealed to the stabilizing and restraining influence of law, we have poured out of our treasure in prodigal measure, we have invoked the co-operative influence of commerce and industry, we have appealed to the patience and loyalty of our people, but we still linger in the shadows of a disil-

lusioned and distracted world. Greed and selfishness, unrest, hunger and multiplied disorders, civil strife in cities, and despair in fields of agriculture, grow apace, and the day of deliverance and renewed happiness and prosperity is long deferred.

Our nation and the nations of the world are suffering from a moral sag that has sapped their strength, impaired their confidence, exhausted their reserves and reduced them to the low plane of impotence. In the face of this situation there are not a few who have experienced no privations, whose indulgent ways have known no restraint and whose vulgar and ostentatious habits and practices further menace our security and hinder the day of our recovery. The greatest and the gravest problem that faces us is one that has to do with the recovery of lost Christian ideals. We shall find no panacea for our ills until as a people we rediscover the old and sure paths that in other days have been the highways of our progress, our prosperity and our peace. All our legislation, all our planning, all our finely conceived resolve will fail us, unless we can recover these moral and Christian qualities that are indispensable to the safe conduct of our domestic, social and industrial institutions.

No consideration of this matter can ignore the violence that has been done to our domestic and family life by the increasing looseness in marital relations and the scandals that are given legal sanction by certain of our courts. The menace of Reno and the appeal to foreign courts have made us a byword among the nations and given us an unenviable distinction quite without parallel even among so-called pagan peoples. Child life is blighted and its future obscured and darkened by broken homes, broken in many instances by the selfishness and lust of conscienceless and God-less parents. This unchecked and growing evil, largely indulged in by people of wealth and position, destroys the sanctity of marriage and gives to it the character of legalized prostitution. A wicked and adulterous generation makes no reckoning of the disasters and misfortunes that inevitably attend its evil and lustful ways. We refuse to keep silence in the face of a situation that strikes at the very foundations of the social order. While with Christian charity we recognize extreme cases where innocent parties are the victims of vicious and unwholesome conditions, we reaffirm our determination to maintain the security of the home by holding unflinchingly to the sanctity and integrity of marriage. Against this dark background we set the ideals of the Christian home where love and fidelity abide and where the Spirit of Christ changes the water of the commonplace into the wine of a sacramental union.

One again we affirm our loyalty to those deep principles that concern world order and peace. Recent events make this affirmation imperative. The passions that are stimulated by greed and unholy ambitions have found fresh expression, and are foster-



## ANPAO KIN

SANTEE - - - - - NEBRASKA

Millard M. Fowler - - - - - Publisher

Anpao—The Daybreak, is published in the interest of the Protestant Episcopal Church among the Sioux Indians of the Northwest.

The subscription price is 50 cents per year, two years one dollar.

Executive and Editorial Office, Mission, S. D.

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Entered at the Post Office at Santee, Nebr., as second class matter, and accepted for mailing at special rate of postage provided for in Section 1103 Act of October 3, 1917, authorized May 17, 1920.

The months in which the Anpao is issued are: Jan.-Feb., Mar., Apr.-May, June, July-Aug., Sept., Oct.-Nov., Dec.

## (THE DAYBREAK)

Wi akenonpa (one year eca) kaspapi zaptan kajupi kta.

Wi wikcemna nonpa sanpa topa (two years) eca mazaska wanji kajupi kta.

Money Order, Mission, S. D., on opetonpi qais wowapi askape Rev. Paul H. Barbour yekiyapi kta.

ed and promoted by the sordid practices of the manufacturers of munitions and armament, whose soulless enterprise knows neither friend nor foe in the prosecution of its nefarious ways. For greed of gain and wickedness of design the industry has no parallel in modern times. It fomented strife, fans the flame of hatred, embroils nations in bitter rivalries and uses the ill gotten wealth at its command to inspire fear and to provoke war. It is a major factor in creating unrest and generating suspicion among peoples. A demonstration of its world-wide influence and power is witnessed in a fresh and stimulated competition in armament, which must inevitably lead to a war more terrible than any that has gone before.

The Church is determined to combat this propaganda with every agency at its command. War is outlawed, and solemn peace pacts affirm it. We reaffirm the position taken by your Bishops in their Davenport Pastoral of 1933. As Christians we can have no part in any program that is designed to violate these principles enunciated by the Prince of Peace. War is murder on a colossal scale. The only armed force, whether on land or sea, which is justifiable, is a constabulary designed to regulate and safeguard those interests that have to do with the prosecution of an orderly social and economic life. The testimony of the great war shows the wicked folly of such a struggle and its aftermath has shattered the world's hopes and issued in confusions and disorders, the magnitude of which we are as yet incapable of measuring. The Christian Church can not and will not deny loyalty and fealty to its Lord by being partner in any scheme, national or international, that contemplates the wholesale destruction of human life. It refuses to respond to that form of cheap patriotism that has as its slogan, "In times of peace prepare for war." It regards as wicked the waste of the nations' wealth in the building of vast armament and the maintenance of greatly augmented forces on land and sea.

The increased emphasis upon nationalism is a factor to be reckoned with in the promotion of rivalries and misunderstandings that inevitably provoke hatreds, disorders and strife. Loyalty to one's nation or adopted country may be consistently maintained without magnifying national superiority or attempting to control and dominate world trade at the expense of other nations.

The conditions prevailing in the industrial and economic order are such that the Christian Church is compelled to exercise a discriminating and generous judgment. It may not be dogmatic where economic

policies are discussed. On the other hand it can not observe the rule of discreet silence or cold indifference when the large and vital interests of either labor or capital are involved. Business and religion are intimately related; to divorce them issues in confusion and chaos. The Master's concern for the under-privileged and neglected folk was repeatedly manifested in His habit and teaching. That millions of the people of our country are denied the common necessities of life, that approximately one-third of our population is below the poverty level, that there is wide-spread want in a land that is abundantly productive, make evident the lamentable inadequacy of existing economic systems.

With these conditions the Church is immediately and vitally concerned. If our present Christian civilization produced these ills then obviously it has departed from the right principles enunciated by Christ.

We hold that the recognition of a partnership relation between employer and employee is required not only by principles of Christian brotherhood but as a policy insuring the largest measure of economic satisfaction to all concerned.

We hold that the right of employees to organize and to bargain collectively is necessary.

Unemployment insurance and adequate provision for old age should be the concern and responsibility of society.

The Child Labor should be abolished, is a principle so well recognized that an affirmation of the proposition is hardly necessary.

The Church should take a position of leadership in the movement to consolidate the gains already made. This leadership depends largely upon our youth.

Our world has been hearing almost unceasingly in recent years of a seething unrest in the ranks of modern youth which has caused serious concern to parents and to leaders in the Church. All mass movements possess two inevitable phases. First that of negative reaction, and later that of positive reconstruction. There are signs just now that the youth movement is passing into its second period. Whereas five years ago the most characteristic marks of modern youth were their rebellious attitude towards established custom, and their repudiation of the dogmatic beliefs of the older generation, today one notes a significant shift in emphasis. The youth are coming to see that denial is not enough, that it is impossible to find satisfaction in a negative. Rejection of error must be followed by affirmation of truth, retreat must be preliminary to a more daring advance. It is doubtful if the young people are any less critical than they were, but certainly their thinking is more constructive. The attitude of disillusionment and criticism is giving way to that of faith. The revolt is becoming a quest.

In conclusion, let us be reminded that it is Jesus Christ and His mighty teachings against a conspiracy of world forces that is bent upon the attainment of material advantage at the expense of every moral and spiritual ideal. After years of distraction and world-wide suffering our economists and statesmen are attempting to set our national house in order. Any reckoning that leaves out of account the moral and spiritual apostasy of the nation must fail of results. In such a crisis the mission of the Christian Church must be made evident and its great purpose zealously maintained.

It is not a time to take council of our fears or to assume an apologetic attitude. The most vital and fruitful periods in the Church's history have been those where material values have suffered impairment and the genius of men has proved inadequate to meet critical situations. We believe that fidelity to a great cause is not impaired by privations and that the day of

trial and misfortune may mark the beginning of a new era of Christian faith. The heroic element is being evoked and a new era is at hand.

To the Church men and women of America and of the world, the supreme call of the conquering Saviour of mankind is making its compelling appeal. There shall be no retreat but an advance; no restriction of those areas where the Christian standards have been raised, but an aggressive pressing forward of the lines. Privation and hardship will gladly be accepted; sacrifice will find its satisfaction in a closer companionship with Him who counted not His Life dear unto Himself. With renewed consecration and quickened zeal we face the future, secure in our faith and confident of Christ's ultimate triumph. This is the victory that overcometh the world, even our faith in Him.

The offices of Presiding Bishop and President of the National Council, hitherto one, have been separated. Bishop Cook of Delaware has been elected president of the Council.

Two new bishops: the former suffragan, the Right Rev. Elfrain Salinas y Velasco, is now Bishop of Mexico; the Rev. John W. Nichols, D. D., of Shanghai, is suffragan Bishop-elect of that diocese (consecration possibly to take place in Shanghai on All Saints Day.)

The House of Bishops declined to accept the resignation of Bishop McKim of North Tokyo.

Nineteen men, bishops, clergy and laymen, forming the General Convention Committee on Budget and Program, met during most of five days preceding the opening of Convention, and later presented a report which was commended, adopted, and printed. Its provisions called for a 1935 budget of \$2,700,000, to be reduced by \$386,000 if diocesan contributions did not indicate that the larger sum would be available. The reduction proves to be necessary. Provisions for a forward movement is included, however, and the whole matter should be studied in detail from full reports.

The next convention is to be held in 1937 in Cincinnati, Ohio. The present Convention comes to an end on Tuesday, the 23rd, with the reading of the Bishops' Pastoral which will be presented you in the next issue.

## SANTEE MISSION WOTANIN

Santee, Nebr., Oct. 25, 1934.—Dear Anpao: Hekta April ehantanhan wamayazan-ke qa woyazan wan rheumatism eyapi kin he emaceca. Rosebud Hospital ed munke. Ecand nakun tehiya waawakipe. Micinca hoksidan Raymond J. Whipple he July 4, 1934 ostan makite do. Waniyetu nonpa sanpa wizaptan.

Hehan Santee heciya wakiqa Convocation ekta wai qa ake Santee heci waki, hehand Yankton Hospital heciya munke. Oct. 6, 1934. anpetu Santee ed wahdi. Wana tanyan amaye do. Hehand cinye Rev. Christian Whipple, Porcupine, S. D., heciyatanhan tiwahe tawa owasin om Vacation hdi. Nakun tanksi Irene he Sioux Falls etanhan hdi, qa heced ate William Whipple, cinca qa takojakpaku owasin cantewasteya wanwicahdake do.

Ho koda tona de dawapi owasin cante wasteya nape ciyuzapi do.—Ray Whipple.

## Conscience

A good conscience is a great blessing—and what a comfort! The poor, unlearned man with a good conscience is happy. But the man who has not a good conscience, and ignores God, even though possessing great wealth, is unhappy, because frightful is the solitude of the soul that is alone in the world.—Gerald C. Tusler, 32.



**Kyle So. Dak.**—Dear Anpao Kin: Ito wa-yaotaninpi wanji miyecidaotanin kta wacin. Mrs. Emil Shaw te kin he on. Winyan kin de waniyetu ota sdonwaye kin heon.

June 1865 heehan tonpi, qa St. Johns Church en Rev. W. J. Cleveland mniakastan. Spotted Tail Agency, Beaver Creek hetu. Qa waniyetu 16 qon heehan Church of Jesus, Rosebud Agency, D. T. en, September 1881 heehan Bishop Wm. H. Hare Wicayusutapi ecakicon. Hehan January 12, 1882 heehan Dallas Shaw kici kiciyuzapi. U. S. Indian Agent John Cook kiciyuswakiye. Rosebud Agency D. T. en; Qa September 1889 ehan Rev. A. B. Clark (Sican-gu) Church of Jesus, Rosebud Agency, S. D., en kiciyuzapi yuwakan. Hecen Rev. Dallas Shaw kici waniyetu 52 1-2 henakeca kici un qa August 24, 1934 ehan maka wiconi etanhan mahpiyata wiconi owihanke wanica woohiye icu kta e iyaye. Hecen waniyetu 69 henakeca maka akan ni un.

Winyan kin de wicincana ehantanhan Okodakiciye Wakan en opa heca, qa awicakehan cante on ope kin he hduwicake. Ecin tohan wanna Rev. Dallas Shaw kici okodakiciye wakan en litanipi kta içipupi kin he tanhan okodakiciye wakan en wowacinye tanka heca. Tawowahokonkiye on Niobrara Deanery owancaya tanyan sdonyapi. Iyotan Rasebud Mission qa Corn Creek Mission hena en nina tanyan sdonyapi. Ecin Wacekiye Wicasapi qa nakun Catechists qa Wawokiya unpi kin nina tewicalhinda qa token tanyan unpi kte kin he ohinni kuwa. Qa Winyan Omniciye kin token wasakapi kte kin he ohinni kuwa ece, heon winyan kin de okitaninyan un kin heon Corn Creek Mission kin en Winyan Ataya Itancan un qa ecen te. Decana Corn Creek Mission en Christian Unity Society omniciye unyuhapi unkan Mrs. Shaw heca eca pawasagya unkuwapi ecee qon en un sni unkan nina oiyokisice qa Kyle, S. D., en St. Barnabas Tipi Wakan unketanhanpi kin owasin decen woawacin yuha unqonpi. Tuwe ca Mrs. Emily Shaw tohe kin he ikipi kta hwe; Wicohan wakan en mniheca; waditake; qa wacintanka, qa okihiya wicohan tanka yustan qa ocanku waste wan unkipazopi qa ohna iyaye.

Mitakuyepi, heon decen epa wacin ye. Mrs. Shaw teunhindapi qa ohinni kici unyakonpi kta uncinpi tka Iye Wakantanka, wanna Mrs. Shaw watedake wakan ohicciye qa kicu kta cin kin heon ikicu hecen wicandapi. Hececa esa anpetu kin dehanyan toni kin, qa tohan kin, qa toie kin hena taninyan u qa nakun taninyan tehan ye kta hecen wicandapi. Heon Wowapi Wakan etanhan oehde wan ikipi hce cin he ohinni unkiksuyapi kte ye. Hebrew 11: 4v. "Wacinyanpi kin eciyatanhan, Wakantanka nakon hecen yaotanin, taku qu kin heon, qa he eciyatanhan ta kes nahanlicin ia ece."

Wicahapi wocon kin he Mission, S. D., en Trinity Tipi Wakan kin en econpi. August 27, 1934, 2:00 o'clock p. m. Wotapi Wakan Owacekiye kin econpi. Odowan tona ahiyayapi kin opeya Mrs. Shaw iye wanji wastedake qon he opeya ahiyayapi. Odowan 144 hee. Qa wicasa atokantanhan en unpi kin Napciwankapi. Qa nakun oyate wicotapi. Ecin Mrs. Emily Shaw okodakiciye en okitanin kin heon ehake yuonihan-yan maka mahen ekiçipapi.

Decana Owancaya Omniciye kin en Rev. Dallas Shaw wokicanpte on hduonihanpi qa owote waste kicagapi.

Omniciye kin de icunhan Mrs. Shaw tohe kin he iyehanyan nawajin sni esa tohe kin he ohna emahdepi. Unkan decen awacanmi. Tonkin Wakantanka omakiye qa Mrs. Shaw tomniheca, towaditake qa towacinye tanka kin iyehanyan okihimayan nin ecanmi, qa he ohna Wakantanka wacinyan nawajin kte. Heon tohan de wandakapi kinhan wocekiye on miyekisuyapi kta iceciciyapi ye.

Christ en nitakuyepi wanji miye ye.—Mrs. Elizabeth Barker, Kyle, S. D.

Mrs. Emily Shaw takuwicaya tona elipeya iwicayaye kin dena eepi Rev. Dallas Shaw qa takojakpaku 8 qa sanpa takojakpaku 1.

## ROSEBUD MISSION WOTANIN.

**Parmelee, S. D., Nov. 5, 1934.**—Anpao Kin: St. Peter Chapel el Winyan Omniciye oitancan piya wicakahnigapi October wi kin el. Lena ake wi 12 okolakiciye wakan el wowaşi econpi kta wicayustanpi. 1. Winnie Whipple, 2. Lillian Turkey, 3. Ellen Turkey, 4. Lucy Big Corn, 5. Maggie Moccasin, 6. Annie Lead In Charge, 7. Margaret Smith.

Parmelee okaşpe topa omniciye wamnaye kin Mrs. Zallie Big Corn. Rosebud oyanke el Skaun Owancaya Omniciye el nakun wamnaye. Wanna lena lecel igluştanpi kin hehanl Mrs. Zallie Big Corn, inajin na omniciye tipi wan unglepi kin he piya kaçapi kta cin keye. Cantipi wan on owicakiya keya.

Hehanl Skaun Owancaya Omniciye kin he Spring Creek el St. Andrew Chapel hel November 20-23, 1934 anpetu lena icunhan omniciye econpi kte. Ho heciya womnaye gloayin kta iglaotanin. Lila iyuskiyan woglake icunhan anpetu conala woyazan wan el hi, na Nov. 2, 1934 2:20 a. m. unyan unkiyayapi. Iho, winyan wacinyepica wan unma wiconi ekta iyaye, tokel unhanpi kta tanin sni ye lo. Napinya igluwiyeya un. Wayazan el Wotapi Wakan ikikcu kta Rev. Stephen H. King kicahi. Ho eya o'vokisice eyaş igluwiyeya na iyaye he wopila tanka.

## Holy Innocents Station

Nov. 3, 1934 Holy Innocents Chapel ekta wamnayanpi. Tipi Wakan tiyopa kin el yuha inajinpi. Winyan, wicasa na wakanheja ko wicota hena ceya unpi. Ista kin mini kaştanştanyan, canwognaka kin ayutan unpi. Tuwa wounqupi kta huwo ecinpi iblukcan. Miş hecanmi ye lo; tuktel mni kta hwo, tuktel won wati kta he? Mrs. Zallie Big Corn, Anpetu Wakan kin hena Tipi Wakan kin hena Tipi Wakan ekta woyute gluha na wiyeya un, nakun womnaye econpi hena el.

Holy Innocents Chapel el Rev. Stephen H. King, Rev. John B. DeCory na Wawokiye Mr. Silas Standing Bear lena wicahapi wocon kin yuonihan kiciyustanpi. Wicahapi makoce etkiya maka amani yulia unyanpi, na oyate kin ihakam muni au. Hehanl wastela yuonihan akiyuha unyanpi Tohanl isto unştakapi iyukcanpi, ake koskalaka 6 hiyupi, na is eya yuha manipi, lecel unkayapi, oiyokisiya wicahapi ekta unkipi. Winyan waste kin le maka mahel iyeypapi. Na olowan ahiyaya Tipi Wakan etkiya unkuipi hehanl otehiika. Le wicohan kin el hokisla wan lila woilagiciye Mr. Charles Whipple hee, lila pila unyanpi. Ho mitakuyepi wocekiye on unkiksuyapi ye.

Hehanyan blaotanin.—James Railroad (mazacanku).

## Revised Dakota Translation of Burial Office Lesson Suggested for use in the Niobrara Deanery.

I Cor. 15: 20.

Wanna Christ wiconte etanhan piya kini, qa tona istinmapi kin hena en taku tokaheya icage cin hee. Wicasa kin eciyatanhan wiconte u kin, he iyecen wicasa eciyatanhan wiconte etanhan piya kinipi kin u. Adam en owasin tapi kin he iyecen Christ en owasin piya niwicayapi kta. Tka otoiyohe tohantu iyehantu kinhan: Christ e tokaheya icage cin; qa hehan tona tawa kin hena, Christ ake he kinhan. Qa hehan owihan-kin kta, tohan iye wokiconze kin he Wakantanka, Ateyapi kin he, kicu kta; wokinconze owasin, qa wicowaşake owasin, qa wookihi kin iye ihangye cinhan. Tona tokayapi kin hena owasin iye siha kin ihukun iyewicayin kte cin, hehanyan Itancan yan kin kta. Qa toka ehake ihangyin kte cin he wiconte kin ee. Iye siha kin ihukuya taku owasin ekiknaka heon. Tka tohan, He ihukuya taku owasin eknakapi kin eye çehan, tuwe he ihukuya taku owasin eknake cin he ope sni e tanin. Qa tohan taku owasin he ihukun iyeypapi kinhan, hehan Cinhintku kin ege, Tuwe owasin iye ihukun iyeye cin he ihukun un kta, hecen Wakantanka owasin en ataya un kta.

Tka okinniş tuwe heyin kta, Wicaşe cin token piya kinipi, qa taku tancan kin yuha hiyupi he. Wacinyatonşni! Taku oyaju kin te sni ehantanhanş, icage sni ece. Qa taku oyaju kin he tancan icagin kte cin he oyaju sni, tka su ecena, aguyapi su, qaiş taku su toktokeca naceca. Tka Wakantanka token iyokipi kin hecen tancan qu, qa su ocaje otoiyohe tancan tawa kin kicu ece. Cehpi owasin cehpi okowanjina sni; tka wicacehpi kin he wanji ee, qa woteka cehpi kin wanji hee, qa hogan cehpi kin wanji hee, qa ziktana cehpi kin wanji hee. Unkan mahpiyata tancan, qa makata tancan kin heca yukan; tka mahpiyata un kin he towitan kin wanjina, qa makata un kin he towitan kin tokeca. Anpetuwi towitan kin wanjina, qa hanhepi-wi towitan kin he tokeca, qa wicanhpi towitanpi kin he nakun tokeca; qa wicanhpi wanji wicanhpi tokeca kici wowitan en akidecece sni He iyecen wicaşe cin piya kinipi. Tancan kukepica ojupi; tka kukepica sni ekicetuyapi: okinihan sni ojupi; tka wowitan ekicetuyapi: wowaşakeşniyan ojupi; tka wowaşagya ekicetuyapi: wicacehpi tancan ojupi; tka woniya tancan ekicetuyapi. Wicacehpi tancan yukan, qa woniya tancan kin yukan. Kaken owapi qon, Adam wicaşa tokaheya kin he wicanagi niun kin heca kaçapi; qa Adam ehake un kin he Woniya Wanikiye cin hee. Tka taku woniya un kin he tokaheya sni, tka taku cehpi kin hee; qa iyohakam taku woniya kin. Wicaşa tokaheya kin he maka etanhan un, qa maka kin heca; wicaşa iyokihe kin he Itancan mahpiya etanhan un kin hee. Maka kin heca un qon, tona maka hecapi kin hena hececapi: qa mahpiyatahan un kin, tona mahpiyata unpi kin hena hececapi. Unkan makata un qon touncage kin unyuhapi qon, he iyecen mahiyatanhan un kin touncage kin unyuhapi kta.

Mihunkawanji, kaken epa, wicacehpi qa wicawe kin Wakantanka tokiconze kin tawa kin okihi sni; qa nakun taku kukepica kin taku kukepica sni kin tawa kte sni. Iho, woanahbe wan ociciyakapi: owasin unkiştinmapi kte sni, tka owasin unyutokecapi kta, iknuhanna, ista kakpanpi se en, maza yahotonpi tanka ehake kin: yahotonpi kta, qa wicaşe cin kukeşnyan najinwicakiyapi kta, qa unkiye unyutokecapi kta. Taku kuke kte cin de kukepicaşni koyakin kta, qa tin kte cin de tepicaşni koyakin kta. Qa tohan taku kuke kte cin de kukepicaşni koyake ç, tancan wiconte cin de wiconi kin koyagyapi kinhan; hehan wicoie owapi qon ecetu kta, Woohiye kin on wiconte kin ihangyapi. Wiconte, wicape nitawa kin tokiya un he. Wicahapi woohiye nitawa kin tokiya un he. Wiconte icape kin he woahtani ee; Tka Wakantanka, Jesus Christ Itancan unyanpi kin eciyatanhan woohiye unqupi kin, he wopida yuha nunwe. Hecen, mihunkawanji wastecicidapi kin, sutaya yahanpi, qa pahohoşniyan yaunpi nunwe, qa ohinniyan Itancan ohan kin en aiciciya po, Itancan kin en wowaşi ecanonpi kin he ituya sni sdonyayapi kin heon etanhan.

## WOPIDA-EYAPI ANPETU

### Wocekiye Kin.

ATEYAPI Iyotan waonşida, niye woju wicaşa wowaşi tawa kin duwaşte, maka waskuyeca kin icaliyaye cin on; Wawicakupi nitawa kin de on onşiciya qa cante ataya on wopida unniçupi; nitowacantkiye waste kin unkiyepi en ohinni un kta e iceunnicuyapi; hecen makoce unkitawapi kin en nahanlicin waskuyeca ota aicage kta, on wowitan duhe kta qa unkiş wokicanpte unyuhapi kta; Jesus Christ Itancan unyanpi kin he eciyatanhan. Amen.

Wowapi Kin. St. James 1: 16-27.

Wotanin-waşte kin. St. Matthew VI: 24-34.

Hihanna Cekiyapi Woonspe Kin.

Woonspe tokaheya Deut. 8.

Woonspe inonpa I Thess. 5: 12-23.

Atayetu Cekiyapi Woonspe Kin.

Woonspe tokaheya Isa. 12.

Woonspe inonpa Phil. 4: 4-7.



**LOWER BRULE WOTANIN**

Lower Brule oyanke pahawakan en koška wacinyepica wanji onkitapi he Mr. Amos White hee November 2 en ta na Nov. 4, 1934 en hapi Mr. Edward Pretty Head woecon kin he kiciyuştan koška kin de August 28, 1916 en Tonpi. January 12, 1930 en wicayusutapi en opa nakun B. U. opa na teca omniciye ogna icaliyapi heca. koška kin de Mr. Jobie White, Mrs. Lillian White cincapi nina tehidapi on wocekiye ocanku kin he okna kduha manipi ecen Wakantanka wacinyan kud iwanka eca dehan iye Amos White mahipiya wiconi en opa unkecinpi. Ehakehcin Ihanktonwan Agency Aug. 19-20-21 Convocation en opa cin na tamaheca na waśakeśni eśa ekta iyotiyekiya Wakantanka wicakico wakan en un cin he iyecen ake mahipiya wiconi en Wanikiya wicakico en un unkecinpi heon atkuku hunke awicake he wotehika akipapi tka ake Wakantanka, wacinyanpi hee cin otanininyan najinpi, he on mitakodapi tona anpao iyacupi hecin Tiwahe kin de wocekiye ewicayeciyapi wacin nitakuyepi wanji miye.—Edward Big Heart, Lower Brule etanhan.

**WICATE**

Lower Brule en, Wicaśa Itancan wan, ma-zaoyate eciyapi, Le, Mr. Byrnes takojakpaku na, Lower Brule en, nakun, wicaśa itancan, mahipyanajin, eciyapi kin, Mrs. Byrnes cunwitku, Lenaons, Tiwahe tankakapi etanhanpi, nupin wocekiye en. Wakankiciyuzapi, Aug. 18, 1890 en na hetan wocekiye tehila najinpi hecapi, na maka oun kin en, tiwahe tankapi nakun, wocekiye en, oun kin canku tawapi kin, nina owanyak, waštepi ica. Na le tiwahepi kin etanhan Lower Brule kin woonspe ota icupi, na cinca wica nonpapi na winyan nonpapi na lena Mr. Byrnes na Mrs. Byrnes tawoon-spepi kin tanyan yuha icağapi, canke Mrs. Byrnes maka oun kin etanhan asnikiya, eśa tawoonspe kin cinca kin koyak unpi kin on wopila heca heca. Le Mrs. Byrnes iyaye kin Lower Brule ataya nina wocante śica nakun waśicun kin iyecen wocante śice canke Mrs. he ayapi en Cars kin 53 en onpi na le owicahe oiyokiśice tanka na akeś oiyokipiya owicalhe etkiya ayapi. Mrs. Byrnes te cin en Lower Brule Agency winyan omniciye unpi kin wahca wašte heca wan \$4.03 Mrs. Byrnes kaipi.

Na lena el wośna-kağa kin wicoħan kin unkiciyuştanpi na mitakolapi tona Anpao iyacupi kin Mr. Jas. Byrnes na cincapi kin wocekiye on wicayeksuyapi ni. Le iceci-ciyapi nitakolapi.—Edward Big Heart, yuotanin.

**Corn Creek Episcopal Mission Wotanin**

Trinity Chapel.—Anpao Kin: Ake waya-otanin ciśi kte lo. He kta October 19, 1934 he han Winyan omniciye ki oitancan api kiyapi lena eepi: Pres. Mrs. Jessie Paints Yellow, Vice Pres. Mrs. Susie Conquering Bear, Treas. Mrs. Lucy Little Horse, Coll. Mrs. Annie Little Crow, S. S. Mrs. Jennie Young, D. K. Mrs. Victoria Around Him. October 26, 1934 he han St. Stephen Young Men Society kin mniciyapi na lena ake oitancan wicayuştanpi Pres. Mr. Edgar Brown Bear, V. Pres. Mr. John Little Crow, Sec. Mr. Morris No Horse, Treas. Mr. Howard Around Him, Coll. Mr. Sidney Little Crow. Hehanl church warden wan ayuştan kin he on Mr. Edward Means Church Warden on kta yuştanpi Mr. Sidney Little Crow Church Secretary un kta yuştanpi.

**Wicata Oyakapi**

He kta July 16, 1934, 2:00 p. m. qon he han Benjamin Conquering Bear maka wiconi ayuştan anpetu wakan wocekiye offering el 50c oknaka koşkalaka ki le ni un qon han wocekiye etkiya walitaka heca koška omniciye opa nakun Y. P. F. opa waniyetu 27 henakeca. Wayazanka icunhan wocekiye el ecela ewacin ħpa ye olowan 78 2nd tune he waştelake July 17 Tuesday el ħapi Titakuyepi na oyate ob un kin lila akiceyapi ecin nahanĥci teca na wacinyepica he on.—Edgar Brown Bear, yuotanin.

**SANTEE MISSION WOTANIN**

Most Merciful Savior Chapel, Santee, Nebraska, Nov. 15, 1934.—Anpao Kin: Ito dehan Isanyati Yewicaśipi Oyanke kin etanhan taku wanigji unkdaotaninpi kta. He kta omaka November wi kin en oyanke kin ded wicaśa wakan oti wan ide qa ataya ħu-ħnage qon he oştan dehan tipi wan nina wašte kagapi. Wośna kağa unkitawapi, Rev. Innis Jenkins, tipi kin wana okna tipi. Tiwankantipi qa tiokdatuya ocetipi ko yukan. Sungonajin wan tipi wakan makoce akan he qon he yujujupi qa wazi tona wašte kin hena on taku wanigji kagapi. Hena etanhan on iyecinka iyopta oti wan kagapi qa tipi kin de ahankeya hayake owiyoŋepeye tipi heca.

Wośkate (party) kagapi qa hena ed owasina wiyuśkinyan śkatapi. Tipi teca kin he yuştanpi qa Mr. Jenkins okna iyotanke cin hehan woyiyuśkin on hed wośkate wan kagapi. Qa ake Hallowe'en hanhepi qonhan, Santee Normal Training School ed wayawapi Skain Okodakiciye qa Y. P. F. omniciye opapi qa detanhan tecapi omniciye opapi kin hena yuwitaya Mr. Jenkins iye ti kin ed wicakico qa oiyokipiya wośkate yuhapi.

Tecapi omniciye (Y. P. F.) kin omniciye apikiyapi qa Niobrara Deanery itimahed Y. P. F. wope toked yuhapi kta kagapi kin hena aicicagapi. Anpetu Yamni ħtayetu kin hena ed wicaśa wakan oti kin ed omniciye econpi ecee qaiś tuwe omniciye da kinhan iye ti kin ed mniciyapi ecee.

Anpetu Wakan wayawapi (Sunday School) kin ake oiyaye teca wan kagapi. Qa sam wicota aya qa cikciscina ko wicotapi kin on yamnikiya kiwicayuşpapi qa waonspekiya yamni wicayuhapi. Tipi wakan tiunma, wicaśa wakan hayake otkekiyapi kin hed timahed wakanheja cikciscipina kin hena waonspewicakiyapi. Mr. Jenkins akanyankapi qa waknatapi cikciscina qeya wicakicaga. Qa taku yuha imagaga iĥiyapi kte cin hena wicaqu.

Oyanke ded St. Andrew Sunkakiciyapi, Winyan Omniciye, qa Tecapi Omniciye (Y. P. F.) unpi kin wanji itogtog Mr. Jenkins ti kin okna party kagapi qa woyute wiyopeyapi. Mazaska kamnapi kin dena on tipi wakan tawapi kin apikiyapi kta. Wana tiwunpi opetonpi tka iunpi kin nahanl yuştanpi śni. He yuştanpi kinhan hehan timahetu kin nakun apiyapi kta.

Hokśina St. Andrew Sunkakiciyapi opapi kin hena iś tipi wakan qa wicaśa wakan oti itanokśan taku wanigji apiyapi qa wowaśi econpi.

Holy Faith Chapel.—Hobu Tawakpa oyanke ed tipiwan kin nakun apikiyapi. Tankatanhan kin ataya tiwunpi qa tiakalpalipa teca ko okatanpi.

Qa hed Mrs. Maggi Lawrence tikicagapi kin nakun wana yuştanpi. Hed Guy Lawrence Wawokiya yuhapi. Qa tipi okna ti kin ed ahankeya Mrs. Lawrence wiwarica kin, tipi kin akicagapi. Tohanyan ni kin ħel anyan he okna ti kta.

St. Andrew Taanpetu, November 30 kinhan, Santee Mission imahed oyanke yamni, Miniwašte—Blessed Redeemer Chapel qa Hobu Tawakpa, Holy Faith Chapel, Santee Most Merciful Savior Chapel, hena yuwitaya Santee ed mniciyap i kta. Yuwitaya Omniciye kin ded Rev. John Clark, St. Andrew ataya itancan kin, qa Rev. Vine Deloria B. C. U. ataya itancan kin, qa Mrs. Betty Ashley winyan omniciye ataya itancan kin, qa nakun Rev. David Clark tawicu kici, hena unkicipi unpi kta. Heon tonkin Yuwitaya Omniciye wašte wan unyuhapi nin ecin dehan unqonpi.—Llewellyn E. Selwyn, yaotanin.

**MRS. EMILY SHAW**

Corn Creek District of the Pine Ridge Reservation etanhan Wotanin Kin.

Mrs. Shaw, August 24, 1934 heehan te. Winyan okinihan kin le oħan oblaka wacin ye. Sicangu Oyanke etanhan hipi. Waniyetu akenom lel unpi he icunhan Mrs. Emily Shaw, hiknaku Rev. Mr. Shaw tokel wo-

waśi econ kin isam iyeya wowaśi econ. Yewicaśipi Oinajin akewanji awanyakapi, tka otoiyohi Winyan Omniciye yukanpi hena ecel Mrs. Shaw woiyopaştake na tokel Okodakiciye Wakan sanpa icağe kte kin hena iwoglak omani. Woeye wan ohinni on nawahonśa, (Heb. 10: 35) "Walinitakapi qon he ayuştanpi śni po, he woyuha tanka okihi kta." Iyotan taku wanji icaliya kin atanin. Church of the Inestimable Gift, he Tipi Wakan wan tanni waniyetu ota he qon yukan Mrs. Shaw hi ohakam woyuha kiĥon, woyute kiĥon kin on mazaska kagapi na Tipi Wakan wan wašte wanlakapi he yuwašte. Hehanl tuktel Convocation econpi eca Corn Creek etan womnaye kin el wankal unpi ece kin he Mrs. Shaw woiyopaştaka tawa kin on hececa.

Omaka wanji sam iyeya wayazan he icunhan ohinni ikiyela waun, heon oħan kin tanyan slolwaye. Corn Creek lel waniyetu akenom unpi na wowaśi waštepi on woyuonihan wan tanka ecawicakiconpi, hiknaku kici. Corn Creek el Convocation yuhapi el icunhan hecel he woyuonihan ecakiconpi e wanklake, na icante wašte. Yunkan mitakuyepi le wicoħan kin wašte, nake tuwa ta ħpaya, canna el wanahca (wahca) kin atokśupi eyaś he otuyacin ye. Tka woecon wanklakya waecawicakiconpi kin hee wašte ye. Heon Wicaśa Wakan na tawicup wicaluhapi kin hena wicakluonihanpi. Mrs. Emily Shaw waonśila, wakanheja walpanicapi qon hena ohinni owicakiye. Na tuwa wan iye ti el tima i kin ohinni wogu ece, na Corn Creek el Chrstian Unity unpi hel Itancan un. Nakun Indian Mission Council el Winyan Itancan un. Na tuwe wayazan eca ohinni el owicakiye, wocekiye na woyute na woyuha ko on,

Wanna te qon he el yuha ayanpapi, hehanl iye oyanke tawapi Mission, S. D., ekta ħapi kta on akiyaklapi. Na onawahon eciyatan Wicaśa Wakan ota el unpi keyapi, wicalhapi woecon el.

Eya taku wašte econ kin ota ye. Tka lehanyan oħan oweciblakin kte. Olowan wopayi ikikcupi na 144 ahiyayapi he Mrs. Shaw, ĥin kte el ahiyaye. Heon yeksuyapi kte.—Mrs. Jessie Paints Yellow, yuotanin.

Ft. Thompson, S. D., Nov. 3, 1934.—Mita Koda: Crow Creek kin ed wotanin yuke iyo-tanħcin okodakiciye wakan itoheya wowaśi oecun yuke ed idakici yapi kin hena oyakpica. Hekta October wi kin ed winyan wakagege omniciye hena api iciyapi oyanke station hiye ye cin iyohina.

All Saints Chapel: Pres. Grace Shield, V. Pres. Phoebe St. John, Sec. Victoria Aikens, Treas. Mary Aikens, Storekeeper Rose Long Fish, Collectors Dora LaMont qa Jennie M. Crow.

Christ Church: Pres. Martha Irving, V. Pres. Emma Eagle, Sec'y Emma Eagle Pres. Emma Eagle, Sec'y Minnie Fire, Treas. Mrs. Olson, Collectors Dora Briggs qa Gladys Laudner.

St. John Church: Pres. Bessie Philbrick, V. Pres. Mercy McBride, Sec'y Henrietta Irwin, Treas. Maude Red Hail, Storekeeper, Rose Chase, Collector, Salina Briggs.

St. Peter Chapel: Pres. Angelic Ocobo, V. Pres. Cassie Whippoorwill, Sec'y Lucy Ree, Treas. Jennie White Mouse, Storekeeper Annie His Law.

October wi kin imahed wiconte wan on hiyakdepi: winyan qeya woyazan on kakiśya onpi qon wanjikjikna hankapeya tiwahe etan wiconte yuke tokaheya Mrs. Howard White Light te ohakab Mrs. Standing Cloud ake te qa nakun iyecana Mrs. Stands on Top te Mrs. Eagle Dog ake nakun te qa Mrs. Yellow Back.

Winyan kin dena tiwahe wašte icaħyapi qon otiwota ecekcek tawacincapi kin wocante śice oħan oouyanpi tukte tanhan Okodakiciye Wakan ed opapi kin hetan qa iħanke kin hehanyan Christian wicotawacin kin he sutaya yus najinpi kin Anpao iyacupi kin hena ito ħapi kin wicayeksuyapi kte tohan ceunkiyapi eca. Yuotanin Chas L. Fish.